

50p

THE Unexplained

MYSTERIES OF MIND SPACE & TIME

Secrets of Alaise

Attack by hostile UFOs?

The legendary money pit

The new view of reality

A stroll into the past

45



THE Unexplained

MYSTERIES OF MIND SPACE & TIME

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In next week's issue

Did Fulcanelli discover the fountain of eternal youth? There are those who claim he did – and that he experienced other, startling physical effects. Continuing our series **Timeslips** we examine the case of two English ladies who believed they heard a 'replay' of the Allied landing at Dieppe in the Second World War. The phenomenon of hypnotic suggestion is an established fact – or is it? Part one of a new series on **Hypnosis** reveals its astonishingly chequered history. Inexplicable 'spook lights' that bedevilled a mining community and the phantom of a flaming ship introduce our new series on **Great hauntings**. In **UFO Casebook** we tell the bizarre tale of two fishermen who are themselves caught – by the repulsive humanoid crew of a huge UFO.

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The experience of two Englishwomen at Versailles in 1901 was to be a matter of controversy for years afterwards – for the ladies claimed to have walked back into the 18th century, to the time of Marie-Antoinette. JOAN FORMAN presents the complex case of the 'Trianon adventure'

ON A WARM AFTERNOON in August 1901 two middle-aged schoolteachers, Miss Anne Moberley and Miss Eleanor Jourdain, decided to enliven their Parisian holiday by visiting the Palace of Versailles, which neither of them had seen. Both women were interested in history, and both had some claim to academic standing, for Miss Moberley was the Principal of St Hugh's College, Oxford, while Miss Jourdain was head of a girls' school in Watford. Neither woman was inclined to be gullible or over-emotional in her reactions to her surroundings.

Having toured the Palace, they came to rest temporarily in the Galerie des Glaces. The open windows allowed the scent of the flowers in the gardens to tempt them out again in the direction of the Petit Trianon, the château built in the grounds of Versailles by Louis XV and given by his successor, Louis XVI, to Queen Marie-Antoinette. Eventually they came to a long lake with a woodland glade away to its right, and thence to another stretch of water, beside which rose the Grand Trianon, a château constructed for Louis XIV. This they passed on their left, before arriving at a broad, green drive.

They were not sure of their direction, and instead of walking down the drive, which led directly to the Petit Trianon, they crossed it and took a side lane. Miss Moberley noticed a woman shaking a white cloth out of the

When Miss Moberley and Miss Jourdain visited the Palace of Versailles on 10 August 1901, everything at first appeared to be perfectly normal. After leaving the Galeries des Glaces (right), they ventured out into the grounds to find the Petit Trianon (below), the small secluded mansion that had once belonged to Marie-Antoinette. It was then that they found themselves in what seemed to be another age

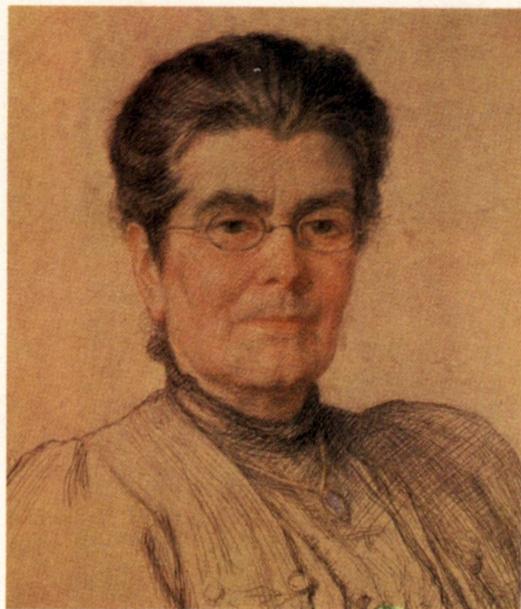


window of a building at the corner of the lane and was surprised that her friend did not stop to ask the way. Miss Jourdain, she learned later, had not done so because she had seen neither woman nor building.

At this point the two ladies were unaware of anything odd in their surroundings and were absorbed in talk about England and friends there. They turned right, past some buildings, and glimpsed the end of a carved staircase through an open doorway; they did not pause but took the centre path of three that lay ahead of them, the only reason for

A stroll into the past





Right: the route taken by Miss Moberley and Miss Jourdain during their walk on 10 August 1901, on an enlarged section of a map drawn by Richard Mique, Marie-Antoinette's architect and landscape gardener

their choice being that two men appeared to be at work on it with a kind of wheelbarrow and a pointed spade. This suggested that they were gardeners, though the women thought their dress unusual – they were wearing long, greyish green coats and small, three-cornered hats. The two men directed them straight ahead, and the friends continued as before, still deep in conversation.

About this time both began to feel depressed (independently – they did not mention the fact to each other until later); they noticed a curious flatness about their surroundings, and each had the impression that the landscape had become two-dimensional. These sensations became overpowering as they approached ‘a light garden kiosk, circular, and like a small bandstand, by which a man was sitting’. Neither lady liked the look of the man, for his face was dark and repulsive. He wore, they noticed, a cloak and sombrero-style hat. Although they were still unsure about which way to go, nothing would have induced them to pass the man at the kiosk.

The sound of running footsteps behind them came as a relief, yet when they turned the path was empty. However, Miss Moberley noticed another person standing nearby, who seemed to have appeared with some suddenness. He seemed to be ‘distinctly a gentleman . . . tall, with large dark eyes and . . . crisp, curling black hair’. He, too, wore a sombrero and dark cloak, and he seemed excited as he directed them to the house. He smiled in what they regarded as a peculiar fashion, but when they had passed him and they turned round to call out their thanks, he had disappeared. They heard running footsteps again, which seemed close beside them, though they could see no one.

They crossed a bridge over a miniature ravine, noticing the small cascade that tumbled down beside it, and finally reached ‘a square, solidly built, small country house’.

Above: Miss Anne Moberley (left) and Miss Eleanor Jourdain (right). Determined to discover what lay behind their experience, the two women made further trips to the Petit Trianon, but found that the layout of the gardens had altered considerably since their first visit

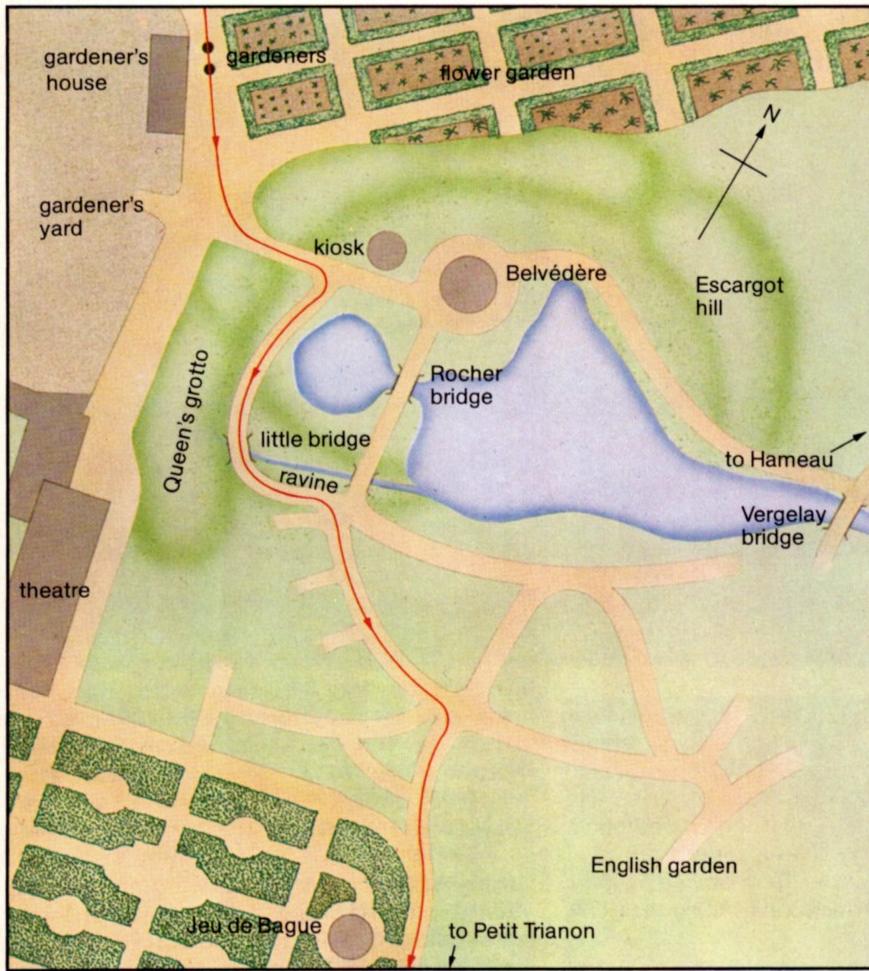
with a terrace on the north and west sides. Miss Moberley saw, seated on the grass with her back to the terrace, a lady whom she thought to be busy sketching. The lady looked the women full in the face as they walked by. Miss Moberley commented that, though rather pretty, the lady’s was not a young face, and she did not find herself attracted to its owner. This did not prevent her from noticing the lady’s dress, which was of light material, with a low-cut fichu neckline; her plentiful fair hair was topped by a white, shady hat.

The two Englishwomen passed her without speaking and stepped up on to the terrace, Miss Moberley feeling as though she were walking in a dream. Then she caught sight of the lady again, this time from behind, and felt a wave of relief that Miss Jourdain had not paused to ask if they might enter the house. Miss Jourdain, as it happened, had not seen the figure at all.

They had now reached the south-west

Right: Marie-Antoinette (1775–1793), the Queen whose ‘ghost’ Miss Moberley believed she saw seated on the grass near the terrace of the Petit Trianon. It was the discovery that Miss Jourdain had not seen the figure at all that led the ladies to write down independent accounts of their expedition





corner of the terrace. As they turned, they noticed a second house, from which emerged a young man (with 'the air of a footman'), who offered to show them the way round. They were presently joined by a lively wedding party, and their spirits revived.

During the following week the events of that afternoon were not discussed between them. It was not until Miss Moberley came to write her description of the events that she again experienced a sense of oppression, and she asked Miss Jourdain, 'Do you think the Petit Trianon is haunted?' Miss Jourdain did. It was only then that they compared notes and learned how their perceptions of certain events differed.

Full accounts were written by both women separately three months after their visit, and this lapse of time was one of the factors that gave rise to scepticism on the part of later commentators. Memories of an event recorded three months afterwards, they pointed out, were likely to be less accurate than those recorded within hours. In other words, the Misses Moberley and Jourdain were suspected of 'imaginative reconstruction' rather than accurate recollection.

Supportive legends relating to the Trianon existed, however. A Parisian friend of Miss Jourdain's told her that people from the village of Versailles had seen Marie-Antoinette one August day, seated in the

Below: a plan of the proposed gardens at the Petit Trianon, drawn in 1774 by the head gardener Antoine Richard. The ringed area shows a kiosk of the kind seen by Moberley and Jourdain, but there is no firm evidence that it was ever actually erected

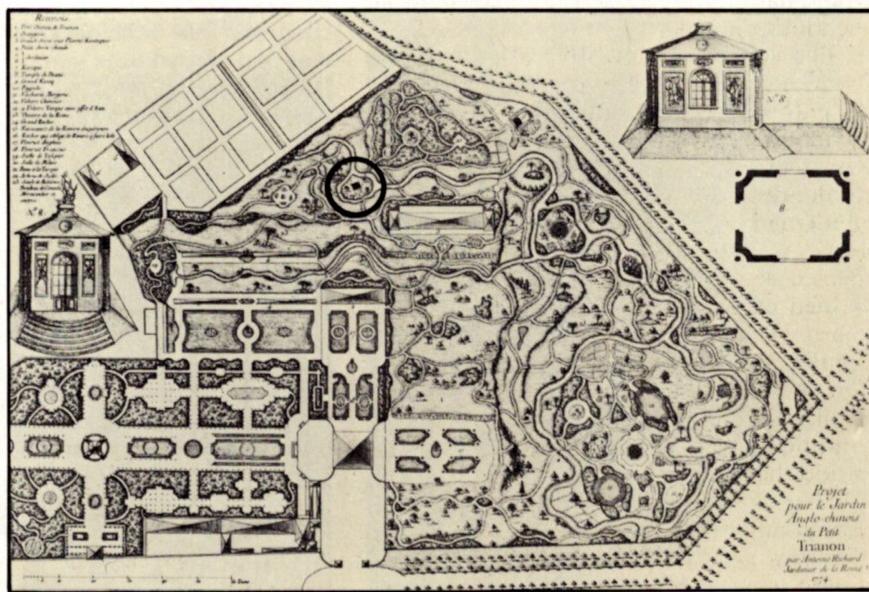
gardens of the Petit Trianon, wearing a pink dress and a floppy hat. The whole place – the people who were present and the amusements that were provided – had appeared, the friend said, to be an exact representation of Trianon on the fateful 10 August 1792, the day of the sacking of the Tuileries, the royal family's flight to Paris, the King's and Queen's imprisonment in the Temple. Miss Moberley and Miss Jourdain wondered if they had entered some memory of the Queen, either projected by her upon the Trianon or retained by the place itself. Mystified by what they had encountered, they determined to check the details of their experience with the facts by returning to Versailles.

A circle of influence

Miss Jourdain revisited Trianon alone the following January and again she sensed a hallucinatory quality about the place, born partly of atmosphere, partly of encounter. Certain aspects appeared different from those of the summer: the kiosk, for example, did not seem to be the same building, and at first there was no sense of eeriness. It was not until she walked over a bridge to reach the Hameau, where Queen Marie-Antoinette and her friends used to retire to play at being peasants, that she felt as though a line had been crossed, a circle of influence entered. She noticed a cart being filled with sticks by two labourers wearing tunics and hooded capes. She turned her head fractionally to look at the Hameau, and when she looked back, both men and cart had vanished.

There were other incidents – the sight of a cloaked man moving through trees, the rustle of silk dresses, a feeling of being hemmed in by throngs of invisible people, the sound of a distant band playing light music – but nothing to match the events of August 1901.

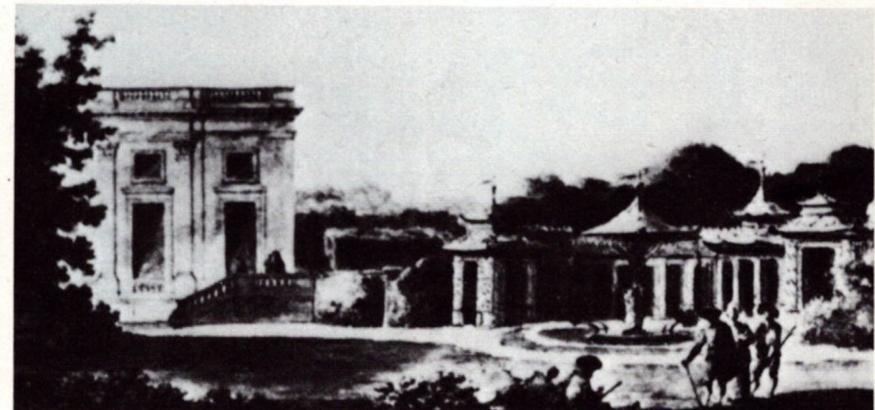
The two friends returned to Versailles several times afterwards but never relived their earlier experiences. On the contrary, they discovered that the plan of the garden



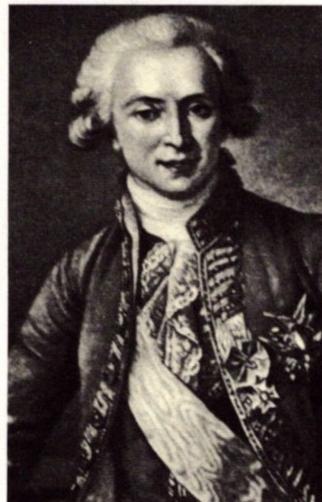
had changed considerably since their first visit. Woods had disappeared; paths had been removed; buildings had been altered; the kiosk had vanished; walls had been destroyed; the ravine, little bridge and cascade had all gone completely. The 20th-century Trianon bore little resemblance to the one they had originally seen. Mystified and intrigued, the two women undertook their own investigation into the history of Marie-Antoinette's Trianon.

It should be remembered that little was known about large-scale retrocognitive experiences at this date. Since the Moberley-Jourdain adventure was both intricate and complex, the simplest explanations seemed to be that the women had been hallucinating, that their memories had been inaccurate or that they were romanticising their experience; much was made too of the fact that neither woman realised *at the time* that she was seeing things that did not exist.

Miss Moberley and Miss Jourdain apparently felt sufficiently convinced of the strangeness of their experience to wish to check its facts, for over the next few years they took some trouble to research the details of the Trianon's original structure, of the way the gardens were landscaped and by whom, of the workmen who may have been employed there by the Queen, and of the uniforms that were thought to have been worn in her time. In the light of the results, the jibe of one reviewer that the women had seen *actual* 1901 people in *actual* 1901 settings and clothes does not appear to stand up to scrutiny. The gardeners' grey-green uniforms and tricorn hats were certainly not worn by officials at Trianon in 1901, for 'green was a Royal livery, and no one now wore it at Trianon', according to the records of Moberley and Jourdain's research, published in later editions of their book, *An*



Above: the Jeu de Bague, with its semicircular screen, which stood in the Trianon grounds. Léon Rey, one of the critics of the Moberley-Jourdain account, identified this as the kiosk, but the ladies disagreed



During their research, Miss Moberley and Miss Jourdain found much evidence that confirmed their belief that they had slipped back into the world of Marie-Antoinette. Illustrations of costume of that period (left) showed a style of dress very similar to that worn by the people they had encountered. And, on reading descriptions of the Comte de Vaudreuil, a member of the Queen's close circle of friends (above), they concluded that he was the 'repulsive' man seated by the kiosk

adventure. Could the apparitions have been masqueraders, the ghostly music that of a real orchestra playing out of sight? Perhaps, but why should masqueraders have been running through non-existent woods and along long-vanished paths on a hot August day in 1901? It may be objected that Moberley and Jourdain were themselves wandering through this very landscape at the time, but they were not running and were not in fancy dress. As for the music heard by Miss Jourdain in 1902, she discovered immediately afterwards that no band had been playing out of doors that afternoon.

Imaginative afterthought

The kiosk they had seen bore some resemblance to one that had figured in the original plans of Trianon as a *ruine* – that is, a decorative folly – but there is some doubt about whether it was ever built. In fact, the kiosk proved a source of difficulty, for Moberley and Jourdain, in their struggles to identify it with an original Trianon feature, tended to waver and to modify their opinions. It had 'a slightly Chinese effect', they thought. A French critic, Léon Rey, writing in the *Revue de Paris*, identified it with a building called the Jeu de Bague, which was vaguely Chinese in style. The two Englishwomen, however, disagreed with this and pointed out the discrepancies between the kiosk of 10 August 1901 – which, after all, they had seen and Rey had not – and the Jeu de Bague. Their reference to a 'Chinese effect' was not made until 1909, which does suggest imaginative afterthought; nevertheless, there are grounds for thinking that in 1774 Marie-Antoinette's head gardener, Antoine Richard, had sketched plans that included a light garden kiosk of the kind the two women thought they saw in 1901.

As one examines the 'facts' recounted by Moberley and Jourdain and the charges and counter-charges levelled against them over the years (well into the 1950s), their account and its interpretation grows increasingly confused. The swarthy man to whom the women felt such aversion was 'identified' as the Comte de Vaudreuil, who had played a sinister part in Marie-Antoinette's last few months as Queen, while yet another



critic suggested that the figure could have been that of the old Louis XV. There was hardly a point in the narrative of the two women that was not later challenged and often contradicted by some even wilder explanation for what they had seen than that originally put forward.

It would be tedious to retrace the steps of the Moberley-Jourdain researches over several years or to review the many ways in which the details of their adventure have been interpreted. Critics not only contradicted Moberley and Jourdain; they also contradicted each other, and leaned over backwards to show that the women had imagined what they had seen or had misinterpreted, distorted and romanticised it. Their researches had not been thoroughly or reliably carried out, said the critics; they had allowed later research to influence the evidence and had embroidered their experiences to accord with what they had discovered. The critics claimed, in other words, that Moberley and

Above: the Hameau, the miniature village built for Marie-Antoinette in the grounds of the Trianon. When Miss Jourdain went to Versailles alone in January 1902, she sensed nothing strange until she reached the village then, as she said later, 'the old oppressive feeling' of the previous year became particularly noticeable

Below: the Temple de l'Amour, which some critics believed could have been the kiosk, but which Moberley and Jourdain declared was definitely not the building they had seen in 1901

Jourdain had systematically cooked the books to produce proof of their story. The two ladies, whose intelligence seems to have been every bit the equal of that of their critics, were damned by implication as a couple of gullible elderly spinsters, whose heads were filled with romantic nonsense about the tragic Queen of France.

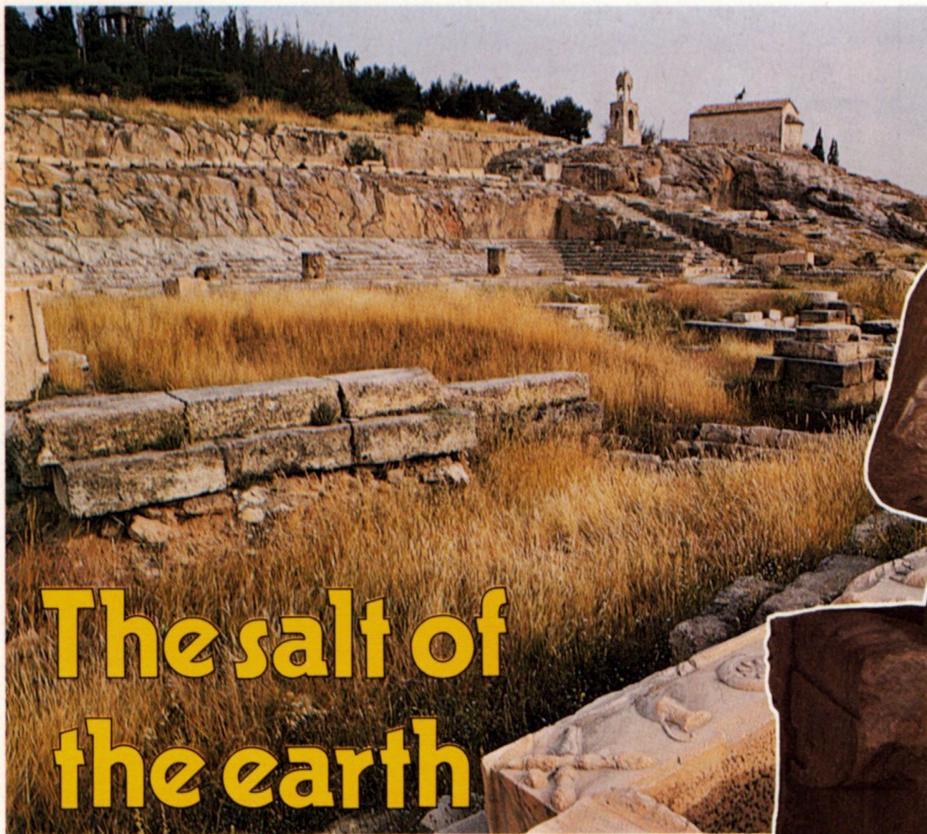
Yet this is not the impression gained from reading the Moberley-Jourdain papers. The women appear balanced, sensible and genuinely puzzled by what they encountered that August day in 1901. Their later enquiries are as thorough as opportunity and the availability of material could make them, and although the two women were accused of altering their original story to suit later-revealed facts, it may well be that they did not understand what they had seen until the discovery of certain facts made it clear to them. However, Moberley and Jourdain did fail to keep meticulous records and attested accounts of what had happened. It probably never occurred to them that these would be necessary to prove their veracity.

It is not possible to judge what actually happened on 10 August 1901. It seems likely that the women encountered a large-scale hallucination consistent with the conditions of a retrocognitive timeslip. And by far the most interesting aspect here is the sustained interchange that apparently took place between the figures from the past and those in the present.

Neither was the Versailles adventure unique in its scale, for two other English women underwent a similar experience at Dieppe some 50 years later. Is it the air of France or her history that promotes such curious encounters?

Was the 1942 attack on Dieppe 'replayed' nearly 10 years later? See page 910





The salt of the earth

Were ancient settlements along the Alaisian lines united by an esoteric yet highly practical religion – the worship of the Greek goddess Demeter? ELIZABETH WATKINS gives the evidence

THROUGH THE STUDY of ancient place-names Xavier Guichard became convinced that northern and central Europe had possessed a comparatively advanced civilisation long before the arrival of the Romans. He discovered complex sets of geodetic lines, signposted by place-names across the face of Europe. They consisted of: a wind-rose system centred on Mont Poupet; lines related to midwinter and midsummer sunrise and sunset, combined with distance measurements, centred on Myon; and a system of latitudes and longitudes centred on Alaise. These three places all lie in a small corner of land north of Salins-les-Bains, south of Besançon in eastern France.

The more Guichard studied, the more convinced he became that the ancients had possessed much knowledge that had subsequently been lost. He built up a consistent picture of this civilisation.

Knowledge had been handed on through secret societies. After initiation into one of these, novice membership could last as long as 20 years. Peace and order prevailed, affording this élite the time and opportunity to study. This peace was strengthened by universal worship of a mother goddess.

This civilisation was destroyed by invasions of barbarians from the east, particularly by the Gauls, who preceded the Celts and

Xavier Guichard believed that the most influential religion in pre-Roman Europe was the worship of Demeter (above right), Greek goddess of fertility and agriculture. In Greece her sacred rites were of enormous significance: initiation ceremonies lasted for four consecutive days, and the religious processions in her honour were so long that it took all day for the participants to leave Athens and make the 11½-mile (18.5-kilometre) journey to Eleusis. Over the years the Sacred Way of Eleusis (above) became associated with the burial of the dead and was lined with tombs of the great – for, as Demeter was believed to have said: ‘Happy are those . . . who have seen these mysteries, for those who have not participated in them will not participate in life after death’



later intermingled with them. However, pockets of ancient tradition survived in the outlying areas: for example, in Britain in the Druidic colleges, which survived into Roman times; in Italy, where it gave rise to the Etruscan civilisation; and in Greece, where there was a sudden flowering of knowledge about 500 BC, owing to the fact that the Greeks wrote down the surviving scraps of learning from the earlier civilisation.

The least disputed part of Guichard's theory is that there was a widespread worship of a mother goddess, known at some times as a symbol of fertility, at others as the deification of nature. Guichard gives examples of this goddess taken from Troy, Denmark, Portugal, England and four different places in France. Since Guichard wrote, even more evidence has come to light about the universality of this ancient goddess, and very much more has been written about her. She appears in the temples of Malta, built about 2500 BC and now known to be the oldest free-standing stone buildings surviving anywhere in the world, and in the equally ancient tombs of Brittany. Professor Glob of Denmark is not the only archaeologist to believe that the most frequently occurring rock picture, the cup mark, is her symbol. In Greece she was known sometimes as Rhea-Cybele, more commonly as Demeter. She



was the daughter of Uranus, god of the sky, and mother of Proserpine, or Persephone, by Zeus. She was called by the Greeks the 'virgin', who symbolised life and watched over death.

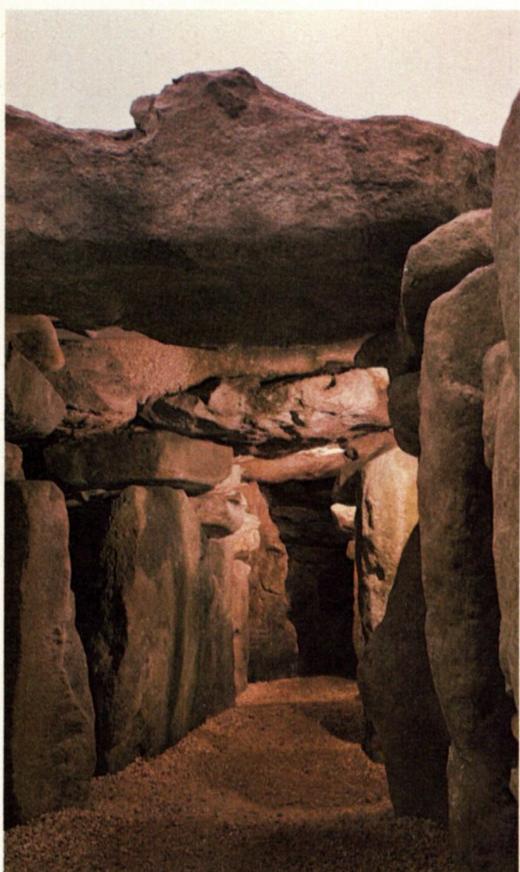
According to the myths Pluto, god of the underworld, left his shadowy kingdom, emerging on the banks of the river Alesus in Sicily, where he found Proserpine and kidnapped her. Proserpine became his wife and reigned with him in judgement over departed souls.

Demeter, meanwhile, travelled the world

Above left: map showing ancient Greece, believed by Guichard to be the home of European agriculture

Above: the cave of Pluto at Eleusis, Greece, thought by some to be where the mythological Pluto, god of the underworld, abducted Demeter's daughter Proserpine (or Persephone), carrying her off to rule with him in his underground kingdom. Demeter travelled the world frantically searching for Proserpine, encountering such sympathy from the Eleusians that she taught them the secrets of agriculture in gratitude

Left: the elaborate burial ground of West Kennet long barrow, Wiltshire, England, dating from 3000 bc–1600 bc. The extraordinary care with which Neolithic man entombed his dead may be traceable to the rites associated with Demeter



seeking her daughter, and was received with sympathy by the people of Eleusis, in Greece, to whom she taught agriculture in return for their kindness. In a hymn dating back to Homeric times Demeter is quoted as saying: 'I myself have arranged these divine ceremonies, and after me you will celebrate them, and so you will earn my blessings. . . .'

Coupled with the veneration of the mother goddess went a belief in the afterlife, which gave rise to elaborate burial customs, at least for the great and good. In another hymn going back to the same time occur the words: 'Happy are those among men who have seen these mysteries, for those who have not participated in them will not participate in life after death.'

Mysteries of the afterlife

The evidence of megalithic tombs testifies to a similarity of burial customs all over Europe. Guichard believed that they survived in the ceremonies practised at Eleusis, which persisted almost unchanged for at least 12 centuries, into recorded history.

There were two sets of ceremonies at Eleusis. At the spring equinox there were quite brief rites to prepare initiates, lasting about four days, at a temple called the Eleusinon, in Athens. At the autumnal equinox the ceremonies lasted about two weeks, and it was then that the sacred pictures kept at the Eleusinon were paraded out to Eleusis, some 10 Greek stades ($11\frac{1}{2}$ miles or 18.5 kilometres) away. The procession was so long that, although it started at dawn, those at the end of it needed torches to leave Athens, and did not arrive until dawn the following day. The entire road came, over the centuries, to be lined with tombs of the great. The sacred rites were secret, and known only to the initiates; it is believed that one of the customs was to share cakes of unleavened bread on which the head of Demeter had been printed. But, significantly,

Lines of Alaise

there were mineral springs at Eleusis. Both 'Eleusis' and 'Alaise' are derived from 'hal', denoting salt, and Guichard thought the Eleusinian rites had to do with preserving bodies of important people in salt before burying them. Salt plays an important part in Guichard's explanations as to how the different Alesia locations (of which he found over 500) were determined. He dated the first Alaise – that in Doubs – to the early Neolithic Age, and thought that the most recent places with related names were settled in the early Bronze Age. The term 'Neolithic' is applied to the time when mankind was developing agriculture.

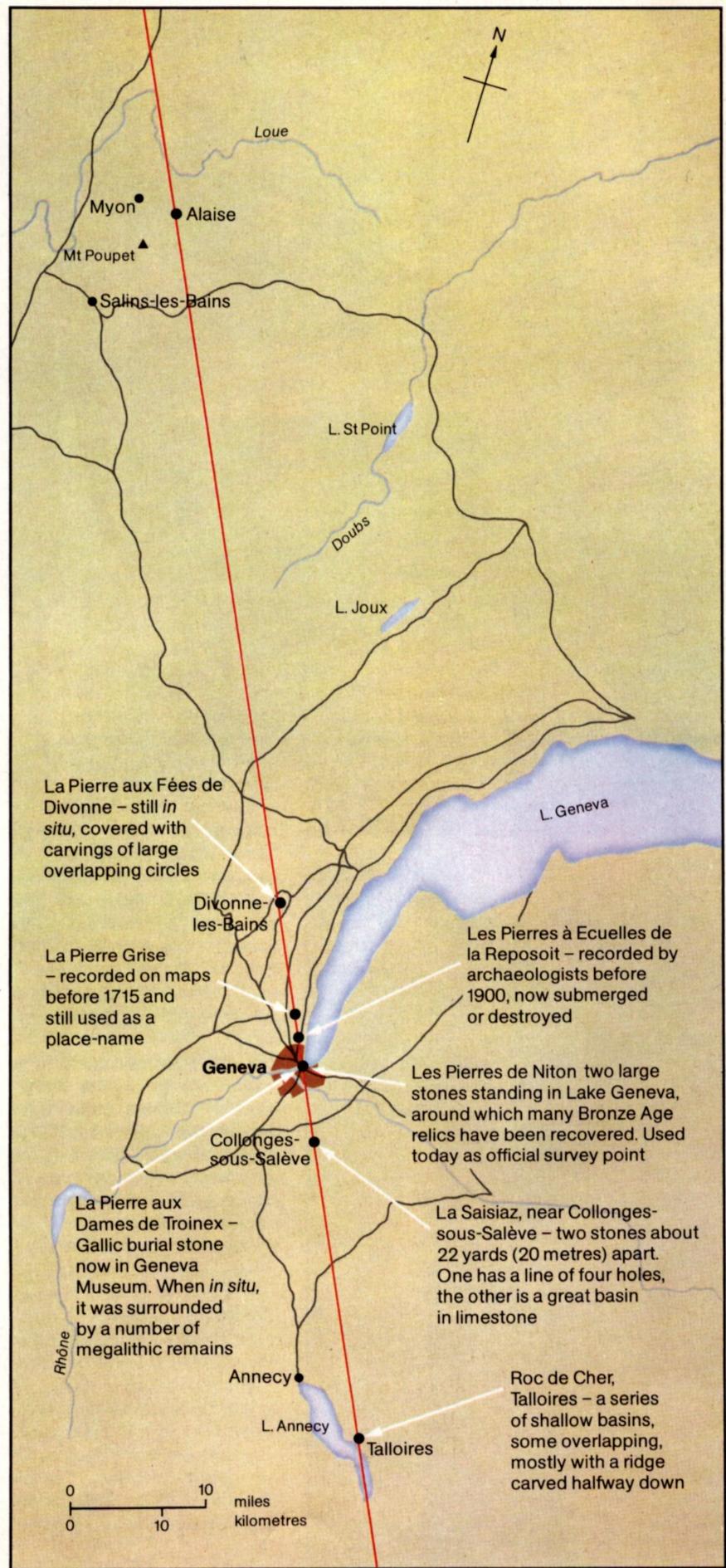
Man the hunter obtains all the salt he needs from animal flesh; man the herder can do the same, but has then to find supplies of salt for his herds, while man the agriculturalist needs salt for himself. As Guichard points out, the reason that large areas of Africa, Asia and Australia have always been sparsely inhabited was the absence of salt. And in Europe salt was also significant. It preserved food, thus enabling stock slaughtered in the autumn to keep the tribe alive throughout the long cold winter.

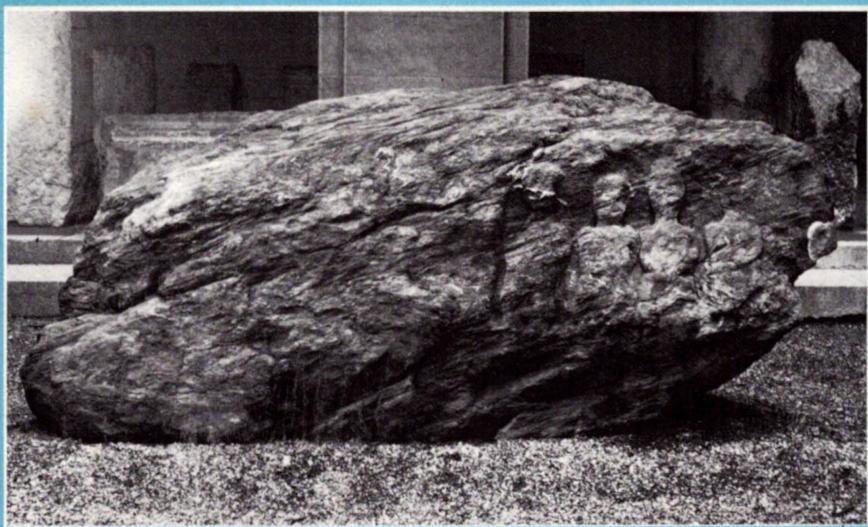
The meaning of Alesia

So Guichard thought the first Alesia had been established because of the magnificent salt springs at Salins-les-Bains – those same salt springs that in the early Middle Ages created so much wealth for their owners that they were able to found the great vineyards and wine cellars of Beaune. 'Alesia' meant a district in which salt was found, and Guichard insisted that all the Alesias have mineral springs, or other sources of salt, in their neighbourhood. Thus the first Alesias were in fact a network of salt springs, named at a point in history when salt was essential to enable the transfer from hunting to farming to take place. It was only later that the sciences of astronomy and Earth-measurement developed to the stage at which far-ranging alignments could be established.

It is a beguiling theory. Since Guichard published his researches in 1936, we have learned much that makes them seem more likely. For example, we know that the tombs in northern Europe, once thought to be clumsy copies of those of Mycenae in Greece, which date from 1500 BC, actually predate Mycenae by many centuries. We know the great megaliths of Europe predate both the oldest ruins of Greece and the pyramids of Egypt. We know that they were set up on a sophisticated mathematical basis, using extremely accurate engineering. We know that mathematics was highly developed in Britain, a millennium before its recorded appearance in Greece.

We also know more about surviving groups of primitive people than we did when Guichard commenced his work in 1910. Man usually starts herding after he gives up hunting, but before he takes to agriculture;





and even when he does start to till the soil, he still remains nomadic, moving on to new pastures when he has exhausted one area of land. The lack of salt may well explain why, for example, the highlands of Kenya were so sparsely populated when Europeans first arrived there, while the much hotter, drier, scrubby Rift Valley, with its chain of salty lakes, was overpopulated by nomads and their vast herds. In Uganda the lakes are not so salty, and salt is harder to find. In the west of Uganda lies a volcanic lake in which salty reeds grow. The tribe that learned to extract salt from these reeds by a complex procedure of burning them and washing the ashes was the only tribe in East Africa that did not need to live by hunting, herding or agriculture. With salt to exchange they could be sure of a steady supply of food for very little work. Is this how the ancients of Alesia found leisure for learning? After the disturbances in the Congo (now Zaire) in the 1960s the craving for salt was so great that in Katanga rock salt and rough diamonds changed hands, weight for weight.

Guichard was also unaware of the number of standing stones and petroglyphs (rock pictures) that survive immediately south of Alaise, in both the Jura Mountains and Switzerland. Those archaeologists who have

Above: the pre-Roman Gallic burial stone known as La Pierre aux Dames de Troinex. Originally surrounded by a number of megalithic remains and positioned exactly on a major Swiss ley line, this stone is now in a museum in Geneva

Below: Lake Nyvasha, in the Kenyan Rift Valley. A salt lake, it has provided the focus for a number of settlements, even though cooler and more fertile land is close by

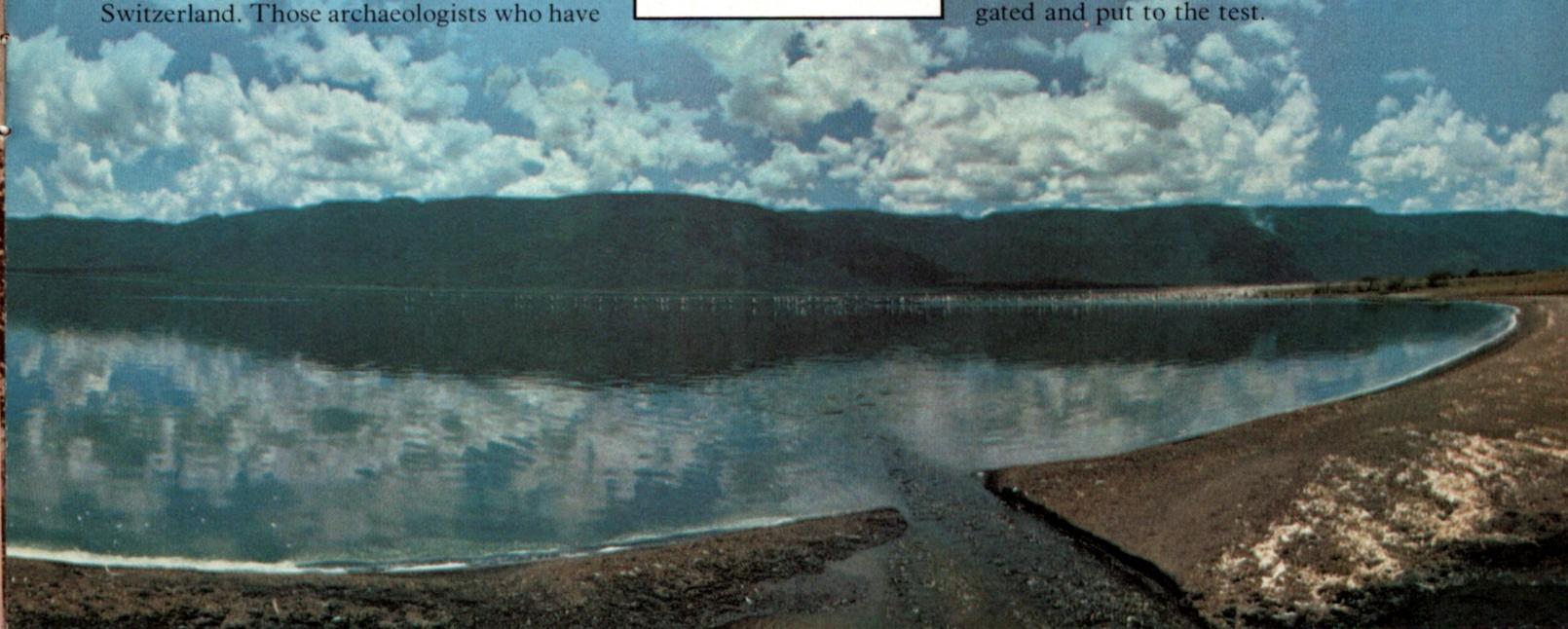
Further reading
Xavier Guichard, *Eleusis – Alesia*, F. Paillart (Abbeville) 1936
Francis Hitching, *The world atlas of mysteries* Pan 1978
Alfred Watkins, *The old straight track*, Abacus 1974

studied them usually assume that they were used for ritual purposes, or were signposts, or memorial stones, or gave coded information – perhaps that certain minerals were present. Little of archaeological significance has been found near them: no burial remains, no traces of feasts or sacrifices, no weapons. The only finds that occur frequently are piles of ashes or fire-blackened stones.

Could these stones and petroglyphs have been first set up to lead nomads to the salt springs? Could they have been used later on for signals of a particularly significant kind? One of the problems in measuring longitude is the need for accurate chronometers. Right into the 20th century it was difficult to be sure of the accuracy of watches. It is interesting to note that in 1911 the *Encyclopaedia Britannica* was still telling surveyors to be sure to check their time by telegraph. Could these stones be ancient telegraphs, the places where signal fires were lit so that observers great distances apart could measure the positions of the stars at the same time?

A discovery of the Swiss geologist A. Jayet could be related to these standing stones and rock pictures. In 1940 he described an alignment of basin stones stretching from Talloires on Lake Annecy for some 25 miles (40 kilometres) to Divonne, north of Lake Geneva. In 1940 the French were too distracted to follow this up – but the line, prolonged, runs exactly to Mont Poupet.

Another fact apparently unknown to Guichard that supports his theories is the hiatus that occurs between the Neolithic and the Bronze Ages, a hiatus that Professor Colin Renfrew attributes to a deterioration in the climate. It is known that in a few centuries the Swiss lakes rose by more than 33 feet (10 metres). The amount of rainfall needed to bring about this enormous change might well have destroyed a newly established and tenuous system of farming. This climatic change might be responsible for the vanishing of the ancient culture that Guichard believed he had rediscovered. In the face of all the knowledge we now possess, it is time that Guichard's theories were investigated and put to the test.



A hint of hidden treasure

Since rumours of buried treasure on Oak Island began in 1795, speculators have spent a small fortune trying to find it. EDWARD HORTON describes their attempts – and explains why the treasure remains as elusive as ever

ON A SUMMER'S DAY in 1795 a 16-year-old lad named Daniel McGinnis beached his canoe on the south-eastern shore of a small island in Mahone Bay, which makes a deep indentation in the southern coast of Nova Scotia. Why McGinnis chose this particular island for his excursion is unknown. Perhaps he was attracted by the feature that distinguishes the island from its neighbours – a thick covering of red oak, which had given rise to its unofficial name, Oak Island.

McGinnis set off for the interior of the island, following an old path through the trees. Presently he found himself in a clearing, where the oak trees had been cut down and a second growth was springing up to take their place. Curiously, however, there stood in the centre of the clearing a single, ancient oak. McGinnis noticed that one of its branches had been lopped off and that the stump overhung a depression in the earth from a height of about 15 feet (5 metres). The depression, and the fact that he could plainly see lacerations on the stump, which he took to be scoring from a rope, suggested to McGinnis that he had stumbled upon the site of buried treasure. He hurried back to his home town of Chester, 4 miles (6 kilometres) distant on the eastern shore of Mahone Bay, to enlist the aid of friends.

The following day McGinnis returned to Oak Island, accompanied by 20-year-old John Smith and 13-year-old Anthony Vaughn. With picks and shovels the boys set to work beneath the tree.

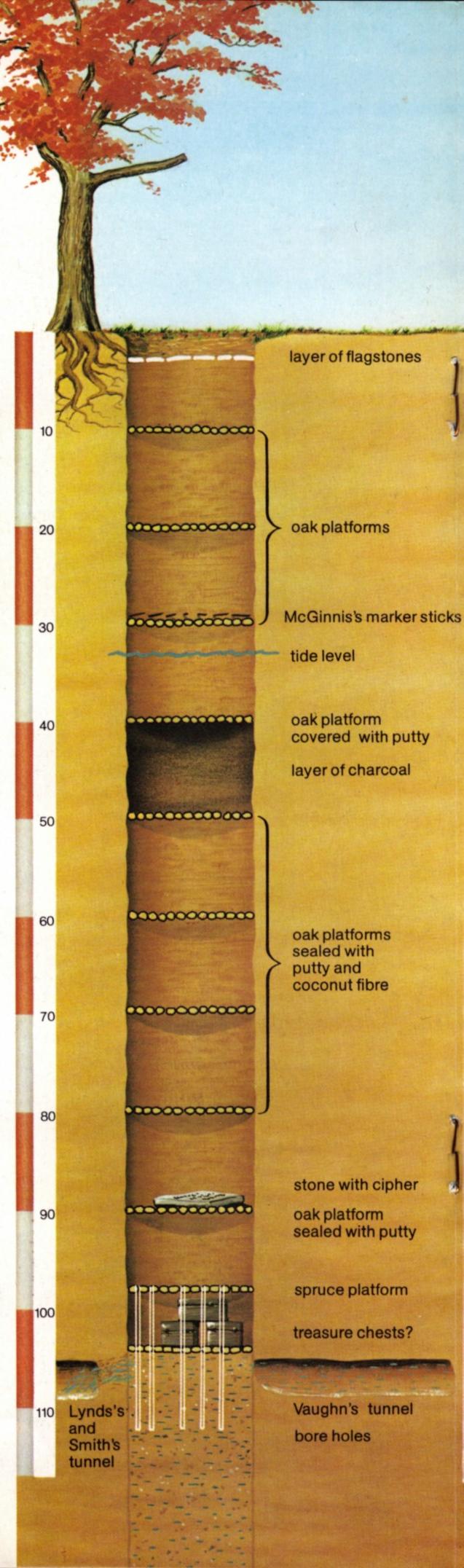
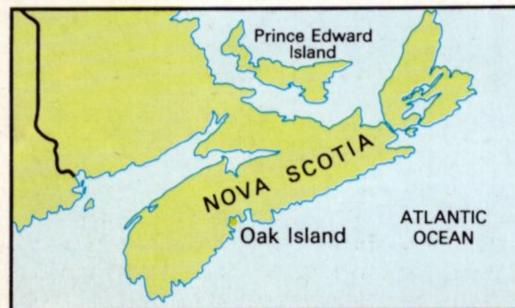
No sooner had they begun shovelling out the loose earth than they discovered that they were indeed following in someone's footsteps. For they found themselves in a clearly defined circular shaft, 13 feet in diameter, with walls of hard clay that bore the marks of

As the units of measurement used in early records of excavations at the Money Pit were Imperial, in this article the original measurements have not been converted into metric equivalents. The following conversion chart may be helpful.

1 inch=2.5 centimetres
10 inches=25 centimetres
1 foot=30 centimetres
10 feet=3 metres
100 feet=30 metres
1 mile=1.6 kilometres

Right: this diagram shows the various levels of the Oak Island Money Pit found by successive treasure-seeking expeditions from 1795 to 1850

Left: Oak Island lies off the coast of Nova Scotia, sheltered by the wide sweep of Mahone Bay. The aerial view (far right) shows how successive excavations have eaten away at the coastline close to the Money Pit, which is situated in the foreground of the photograph, to the right





1795 Daniel McGinnis, John Smith and Anthony Vaughn make first attempt to excavate pit

picks. Four feet down they encountered a layer of flagstones, which could not have come from Oak Island. They hauled them out and kept digging. At 10 feet they ran into a platform of solid oak logs extending right across the shaft and firmly embedded in its clay walls. They managed to remove the logs and dug on. At 20 feet there was a similar platform, and at 30 feet yet another. With such limited equipment the lads could go no further – indeed, it was a prodigious feat for them to have got as far as they did. They returned to Chester to drum up more support, having first driven in stakes to indicate the depth they had reached.

Surprisingly, in view of the obvious allure of buried wealth and the intriguing nature of their discovery, the boys found no takers. Apparently Oak Island had a shady reputation. It was haunted – dangerously so. A Chester woman, whose mother had been one of the first settlers in the area, recalled that fires and strange lights had once been observed on the island. A boatload of men had set off to investigate these goings-on and had disappeared without trace. Clearly, the place should be given a wide berth.

It was nine years later, when the boys had grown into men, that help finally came forth in the shape of one Simeon Lynds, a well-heeled 30-year-old who became interested in the story as told him by Vaughn and who formed a syndicate to assist the original three in their quest. John Smith at least had not been idle all this time. He had managed to buy the land surrounding the excavation, and indeed over the next three decades would add to his holding, lot by lot, until he was in possession of the whole eastern end of the island. So it was that in 1804 a group of determined men, well-equipped for the task in hand and confident of success, descended on the mysterious Oak Island.

First they had to clear out the mud that had settled in the pit, but once they came to

the sticks left nine years before, they were satisfied that their site had been unmolested during the intervening years. They now set to work in earnest. Reports of what they encountered between 30 feet and 90 feet down vary both in detail and in sequence, but the following account is accurate in its essence and does not sensationalise the discoveries made by the syndicate of 1804. At the 40-foot level they found another oak platform, this time covered in putty; at 50 feet, having dug through charcoal, they came upon yet another oak platform, this one sealed with coconut fibre. Then at regular 10-foot intervals there were more platforms, all of oak, either unadorned or covered with putty or coconut fibre.

Indecipherable inscription

At a depth of 90 feet they hit a flat stone, 3 feet long and 1 foot wide. It was not native stone and, of more significance, it bore an indecipherable inscription on the underside. This stone, with its strange markings, was surely a most valuable clue, but it was apparently treated in an off-hand manner. John Smith installed it at the back of the fireplace in the house he had built on the island, a move that was hardly calculated to preserve any message the stone was intended to convey. Half a century later the stone was exhibited in Halifax, as a lure for the recruitment of further funds for exploring the pit. At that time a professor of languages claimed to have cracked the code: ‘Ten feet below two million pounds.’ Someone who saw the stone in the early years of this century recalled in 1935 that whatever inscription there was had faded completely by the time he saw it, and his must be the final word – literally; no one has been able to trace the stone since then.

The treasure hunters pressed on, now with a crowbar. The earth was so sodden that they had to haul up one cask of water to every two casks of earth. At 98 feet they struck

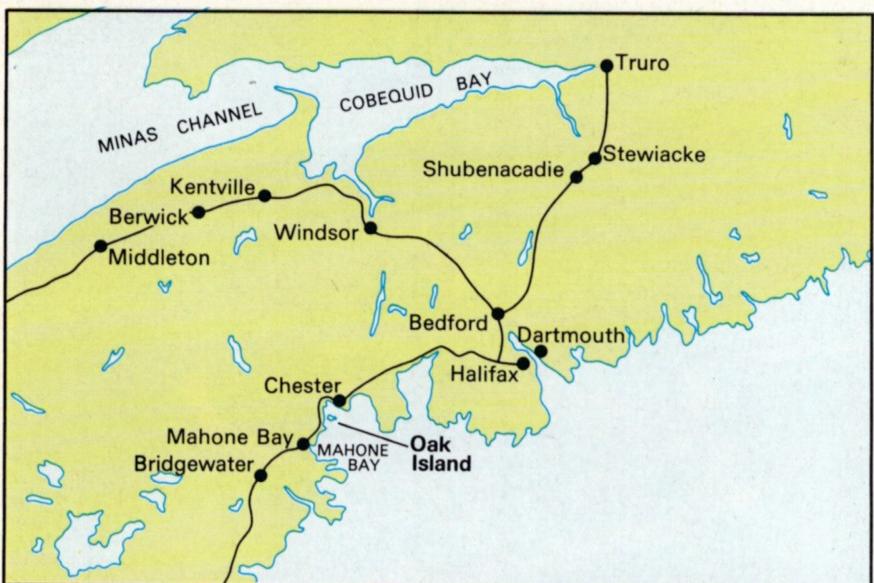
1804 Simeon Lynds and John Smith continue excavation and dig until they strike object that appears to be made of solid wood – possibly a treasure chest

1805 Lynds and Smith dig shaft alongside main pit and tunnel sideways in unsuccessful attempt to drain water from pit

1849 Anthony Vaughn bores through suspected treasure

1850 Vaughn's shaft and tunnel fail to drain pit

Oak Island Money Pit



something solid, stretching across the entire width of the shaft. They reckoned that it was wood – and it required only a small leap of faith to conclude that it must be a chest. It was nearly nightfall on Saturday, and the men returned to their homes, confident that Monday morning would bring them riches beyond the dreams of avarice.

In fact, Monday morning brought nothing but disappointment. To their chagrin, they found the pit filled with water to within 33 feet of the surface. They tried to bale it out with buckets, but the level remained stubbornly unchanged. They rigged up a pump and lowered it to the 90-foot level. The pump burst, and the syndicate abandoned work for the year.

In the spring of 1805 they returned to the site and tried to drain the pit by digging another, deeper one alongside. At 110 feet, still dry, they tunnelled sideways towards the original shaft – to be greeted by a veritable Niagara. They were lucky to escape with their lives (as some of their dogged successors did not). By the following morning the débâcle was complete. Having once been only inches from their goal, so they had believed, they now stared glumly at two muddy pits, both filled with water to within 33 feet of the surface. They had exhausted their capital and now admitted defeat, blaming their misfortune on a caprice of nature. They would not be the last to mistake the identity of their unseen adversary.

For 44 years the Money Pit, as it was to become known, lay undisturbed, but then in 1849 a new syndicate was formed, with an ageing Anthony Vaughn acting in an advisory capacity. The Truro syndicate (named after the town in which it was formed) found both shafts caved in, but 12 days' hard labouring took them 86 feet down the original shaft. As had happened half a century before, the diggers left for home on a Saturday evening, light of heart. An inspection on Sunday morning showed nothing

A map of Mahone Bay and Oak Island. It was here that the search for buried treasure began when, one summer's day in 1795, 16-year-old Daniel McGinnis paddled his canoe across Mahone Bay to explore Oak Island – and stumbled on the Money Pit

amiss, and the men set off for church in Chester, doubtless to render heartfelt thanks. If so, their gratitude was premature. When they returned at 2 p.m., 'to their great surprise [they] found water standing in the Pit, to a depth of 60 feet, being on a level with that in the Bay.' Their attempts to bail it out were described in an account a few years later as being 'as unsatisfactory as taking soup with a fork'.

Undismayed, the Truro men decided to employ a pod auger (a horse-driven drill that could bring to the surface samples of what it penetrated) in order to determine precisely what it was that the pit contained below the 98-foot level. They erected a platform above the water and bored five holes, the first of them to the west of centre of the pit, the others progressively eastward across the pit. The first two revealed only mud and stones.

The third, however, was a different matter. In a written report, the man in charge of the drilling operations commented as follows:

The platform was struck at 98 feet just as the old diggers found it, when sounding with the iron bar [in 1804]. After going through the platform, which was 5 inches thick, and proved to be spruce, the auger dropped 12 inches and then went through 4 inches of oak; then it went through 22 inches of metal in pieces; but the auger failed to bring up anything in the nature of treasure, except three links resembling the links of an ancient watch chain. It then went through 8 inches of oak, which was thought to be the bottom of the first box and the top of the next; then 22 inches of metal, the same as before; then 4 inches of oak and 6 inches of spruce, then into clay 7 feet without striking anything.

This was certainly exciting, and the fourth bore was no anticlimax. Eighteen inches below the platform the drill appeared to scrape the side of a chest (so they surmised), and in fact splinters of oak were brought to the surface, along with what they took to be coconut fibre.

Double dealing

The fifth and final bore took a bizarre turn. The foreman, James Pitblado, was under instructions to remove every speck of material clinging to the drill when it was brought to the surface, so that it could be examined under a microscope. This he did, but not quite in the spirit intended. He was seen by one of the syndicate members to take something out of the auger, wash it, study it closely and slip it into his pocket. When challenged, he blithely retorted that he would display his findings at the next meeting of the syndicate directors. Incredibly enough, he was taken at his word. Instead of attending the board meeting, Pitblado found himself a backer, who promptly made an

unsuccessful attempt to buy the eastern end of Oak Island. It was commonly believed that what Pitblado found was a jewel.

The Truro syndicate was now convinced to a man – and not without good reason – that two oak chests filled with loot lay, stacked one on top of the other, immediately below the 98-foot level. It remained merely to conquer nature's obstinacy over the matter of the water. In the spring of 1850 a new shaft was sunk some 10 feet to the west of the Money Pit: hard clay to a depth of 109 feet, and no flooding. Then another shaft was bored sideways into the Money Pit, just as in 1805, and with the same result: water burst in, half-filling it within minutes.

It is hard to credit, but it seems that it was only at this stage in the saga that anyone got round to questioning the source of all the water that was so bedevilling things. The story goes that someone tumbled into one of the pits, swallowed a mouthful and pronounced the water *salt!* In any case, it is a fact that only at this juncture was a connection made between the water in the shaft and the sea surrounding Oak Island. The association between the two was easily confirmed by noting that the water in the shafts rose and fell with the tides.

The composition of the soil ruled out any possibility of natural seepage (which would have made it impossible to dig the Money Pit in the first place anyway), so there was only one conceivable explanation. The Money Pit was in some way or other connected with the sea by a subterranean passage. How?

The answer was not difficult to find. A quick search on the nearest beach, 500 feet from the Money Pit at Smith's Cove, revealed all. When the tide ebbed, the sand 'gulched water like a sponge being squeezed'. A bit of spadework showed why. At a depth of 3 feet the workmen turned up a 2-inch layer of the now familiar coconut fibre. Beneath this was a 5-inch layer of kelp, or

seaweed, then carefully arranged flat stones, criss-crossing one another. This 'sponge' extended for 145 feet along the beach, between low and high water marks. Next the searchers uncovered five box drains, skilfully constructed of flat stones, 8 inches apart, at a depth of 5 feet. These drains converged, fan-like, on a funnel-shaped sump hole, just above high-water mark. (When one of the drains was uncovered it was completely free of silt – a comment on the high quality of the original workmanship.) From the sump a tunnel ran inland and steadily downwards to the Money Pit, finishing its 500-foot course somewhere below the 98-foot mark.

The present-day observer, like the men from Truro, is driven to accept a remarkable conclusion – a conclusion that, were it not for incontrovertible evidence, he would be inclined to laugh out of court. Someone, at some time prior to 1795, had badly wanted to conceal something. Either by chance or by design, he set about his business on an obscure island in a Nova Scotia bay. He started by digging a shaft to a depth of over 100 feet. Then he constructed a 500-foot tunnel between the shaft and the beach at Smith's Cove, where he constructed a fiendishly clever bit of 'plumbing' that booby-trapped the approach to his hiding place. He then filled in the shaft, having rendered it inaccessible in its lower reaches, not haphazardly but in a most deliberate manner. Finally, having switched on the burglar alarm, as it were, he sailed off into the sunset, leaving behind the tell-tale oak tree.

The men from Truro were awed, as well they might be, but not overawed. What 17th- or 18th-century Man could ravel, 19-century Man could unravel. Or so he thought.

What did the unknown builder of the Money Pit wish to hide? See page 926

Smith's Cove on Oak Island.
Here treasure hunters
discovered the secret of why
the Pit flooded each time
they reached a certain level
in their excavations



The new view of reality

The mind seems able to leap over barriers of space, time and even death itself. ARCHIE ROY describes daring attempts to account for these strange human powers in terms of modern science

THE STRANGE and beautiful Universe discovered by the brilliant researches of 20th-century physicists is forever hidden from our senses, adapted as they are to the macroworld. The entities of the subatomic Universe elude everyday concepts: they are related to each other in a web of mathematical probabilities in a shadow game whose rules are the laws of relativity and quantum physics. The statements of physicists about the nature of reality and about the immediate sensory world resemble more and more the statements of mystics, both eastern and western, and those of mediums regarding the operations of their psychic faculties.

The medium, the mystic and the physicist find themselves in unexpected accord. The odd man out is the one who still believes that the 19th-century picture of the Universe is adequate to the whole of reality. A few quotations are sufficient to illustrate this.

The physicist Sir Arthur Eddington: 'The stuff of the world is mind stuff.'

The mystic Evelyn Underhill: 'The game of give and take that goes on between the human consciousness and the external world. . . .'

The physicist Louis de Broglie: 'In space-time everything which for each of us constitutes the past, the present, and the future is given *en bloc*. . . .'

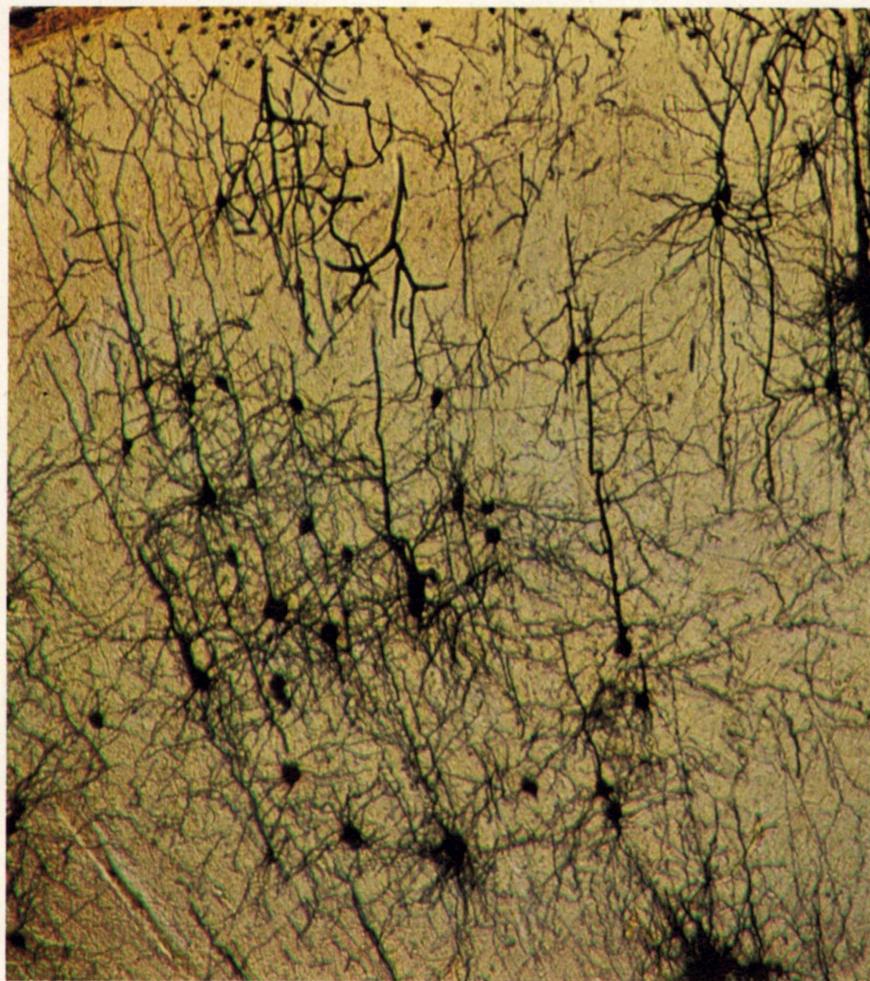
The medium Eileen Garrett: 'In the ultimate nature of the Universe there are no divisions in time and space.'

The Zen Master Dogen: 'It is believed by most that time passes; in actual fact, it stays where it is. This idea of passing may be called time, but it is an incorrect idea, for since one sees it only as passing, one cannot understand that it stays just where it is.'

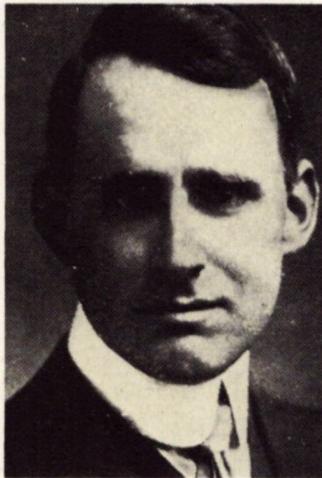
From a Buddhist text: 'It was taught by the Buddha . . . that . . . the past, the future, physical space . . . and individuals are nothing but names, forms of thought, words of common usage, merely superficial realities.'

The physicist Henry Margenau: 'The central recognition of the theory of relativity is that geometry is a construct of the intellect. Only when this discovery is accepted can the mind feel free to tamper with the time-honoured notions of space and time.'

The principle of complementarity was forced on theoretical physicists because of the dual nature of subatomic particles: they



Below: Arthur Eddington, an innovative theorist, believed that the results of scientific research are largely determined by our methods of investigation – in studying nature we 'discover ourselves'



behave sometimes like traditional notions of particles, sometimes like waves. The principle is relevant in the paranormal field. The point of view provided by our senses in everyday life is evidently only one aspect of reality, a model geared towards a human being's immediate physical survival. The modern physicist's picture, totally different from the sensory one, represents nature in a different way, revealing quite different aspects of reality. Instead of conferring importance on objects, masses, positions, distances and a linear time of past, present and future, it emphasises patterns, fields and relationships in divisionless time. Individual identity is illusory, position a matter of probability. The physicist, from this second point of view, is able to set up experiments that reveal new aspects of nature and confirm his theories, or force him to modify them. The points of view of science and of common sense are complementary. Both work in their own fields.

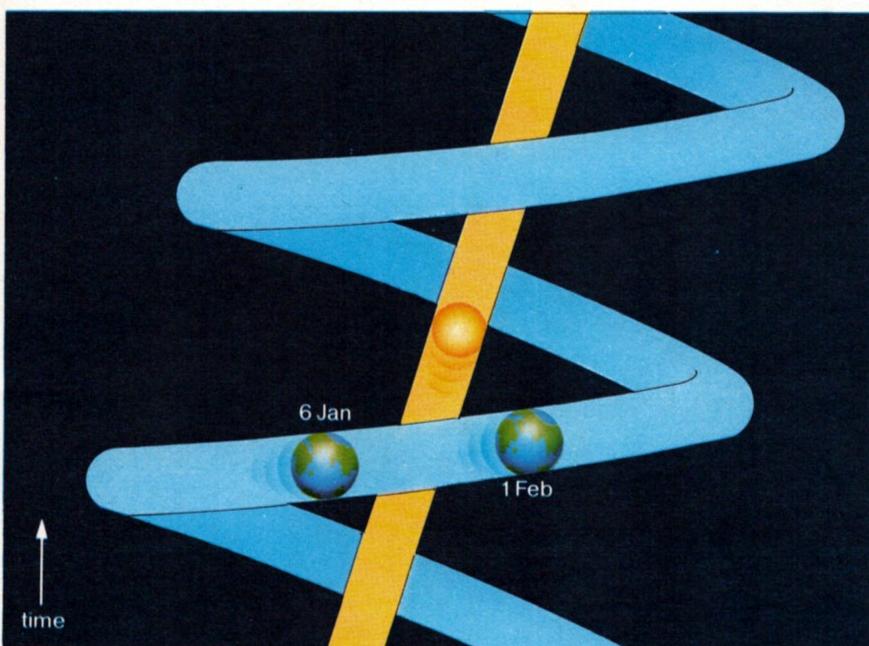
Lawrence LeShan, medical man, psychologist and psychical researcher, has tabulated the characteristics of such viewpoints. His

'sensory reality' (SR) corresponds roughly to the sensory viewpoint; his 'clairvoyant reality' (CR) is the clairvoyant's or medium's view of the world. He finds that the CR view is not at all different in major respects from that of the modern theoretical physicist, or indeed from what the mystics of all ages have told us about the world.

One may then hope that psychic phenomena such as telepathy, clairvoyance, psychometry, precognition and retrocognition can take their place in a body of CR theory analogous to the theories of quantum mechanics and relativity. Like these theories, it may have to begin by agreeing that in the world of the paranormal ordinary concepts of space and time are inadmissible. There are

Left: some of the billions of cells in the outer layer of the brain. The extreme sensitivity of brain cells could explain how some people pick up 'psychic' impressions

Below: the physical distances involved in predictions are immense. An event on 1 February is not only 4 weeks later than one on 6 January – because of the movement of the Earth, it is also 42 million miles (67 million kilometres) away in space



indeed good grounds for believing this, since the ability of a sensitive to acquire information seems totally independent of distance or time intervals.

The sensitive Gerard Croiset (see page 488) could predict detailed events to be experienced during the following month by a person he had never met. In one case he made predictions on 6 January concerning the experiences of a woman, Mrs M, on 1 February. The idea of a brain-to-brain 'mental radio' breaks down here. What is not usually appreciated is that a further spatial difficulty arises if one supposes that Croiset's brain was somehow reading the physical memory traces that were to be laid down in Mrs M's brain a month later. On 1 February Mrs M was 42 million miles (67 million kilometres) away from Croiset's position on 6 January, because of the Earth's motion around the Sun. Thus it seems that mind cannot be localised in time and space.

What could correspond in the 'psychic mechanics' of clairvoyant reality to the non-material fields of quantum mechanics? Strangely enough, the first steps along the

road to such a concept may have been taken by certain researchers in the very period when the demolition of 19th-century science was under way. At that time brilliant psychologists such as the American William James, the Austrian Sigmund Freud and the Swiss Carl Gustav Jung were exploring another world invisible to the senses: the world of the unconscious mind, the strange, often paradoxical operations of which covertly influenced human thoughts and actions. All three were interested in the paranormal – James and Jung intensely so – for the light it might shed on the dark continent of the psyche. James, the founding father of American psychology, used the idea of the 'block universe' (see page 854) in attempts to understand the psychic phenomena. He postulated the concept of the 'specious present', a tiny interval of time containing everything being experienced by the individual at that moment. Jung, who later collaborated with the physicist Wolfgang Pauli in an attempt to come to grips with synchronicities (see page 594), was well aware of the amazing revolution in physics going on throughout his long life. He introduced the concept of the collective unconscious, in some ways related to James's own idea of a psychic repository or record of all human experience. A major feature of the Jungian collective unconscious, however, was that it was not merely a passive record but a dynamic, creative one, giving rise to dream, myth, religion and artistic creation.

The memory of the race

The existence of the collective unconscious – the racial memory of mankind – is supported by dream analysis, by the universality of myths and by paranormal phenomena. It looks, too, as if this great, submerged continent of the psyche exists outside space and time. Like an island in the ocean, each human mind lies separated from all others above the threshold of consciousness. But just as all islands join below the ocean surface, so Jungian teaching suggests that below the conscious level, at greater and greater depths of the psyche, there is a merging of each personal subconscious. As Jung himself put it:

The deepest we can reach in our exploration of the unconscious mind is the layer where man is no longer a distinct individual, but where his mind widens out and merges into the mind of mankind – not the conscious mind, but the unconscious mind of mankind, where we are all the same.

The pioneers of quantum mechanics replaced gross matter with non-material fields, accepting that their nature was indefinable and only the laws of their behaviour could be sought. Similarly, the depth psychologists for the most part ignore questions regarding the nature or 'whereabouts' of the collective unconscious, seeking merely to discover and

Below: Lawrence LeShan, a medically trained parapsychologist in the United States, has made rigorous tests of the powers of psychics and mediums, notably the 'object-reading' abilities of Mrs Eileen Garrett



Physics and psi

understand its laws by studying its transactions with human beings. Just as the theoretical physicists have recognised various kinds of subatomic particles within the fields they study and have deduced their laws of interaction, it may be expected that the explorers of the psyche – psychologists, psychoanalysts, psychical researchers – will discover more about the structures of the collective unconscious.

For example, if the collective unconscious is a record or psychic store of all human experience, does it contain, like an electronic computer, the ‘program’ of everyone who has ever lived? Is it possible that sensitives who enter a psychic state gain the ability to activate and ‘run’ certain programs – the programs of people now dead?

Running such a program may not be at all analogous to running a cassette on a tape recorder. The tape is passive, non-reactive and fixed in content. By contrast, there are pocket computers that are ‘intelligent’ enough to give you a very good game of chess. And it is possible to program computers with medical programs that can ‘converse’ with a patient via a screen and a typewriter keyboard so fluently that the patient finds it difficult to believe that he is not dealing with a sympathetic doctor.

When Rosemary Brown receives music from Liszt, Chopin and Beethoven (see page 350), or Luiz Gasparetto’s hands are guided by Picasso or Toulouse-Lautrec (see page 390), are these two sensitives merely interacting with programs stored in the collective unconscious – programs that contain information not only on the lives of these great men,

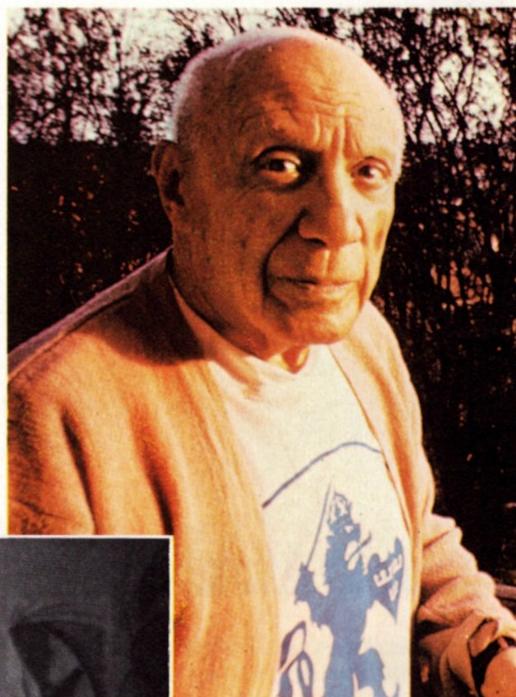


Above: Sir John Eccles shared the 1963 Nobel prize for medicine for his researches on nerve cells. His work led him to speculate on the interaction between mind and brain

but also their musical and artistic techniques, their memories, their personality traits and even their drives?

It seems reasonable to suppose, if we accept the hypothesis of a collective unconscious stocked with records of the lives and personalities of every human being, that the ‘communicators’ contacted by mediums will behave according to the beliefs and knowledge possessed by their originals. The ghostly figure may still act as if it believed itself damned for its sins. It may still try to invoke the aid of the living to solve the problems it left behind at the end of its earthly life.

It is also reasonable to suppose that the words, pictures, music and other productions of such a communicator will be strongly influenced by the mind through which they



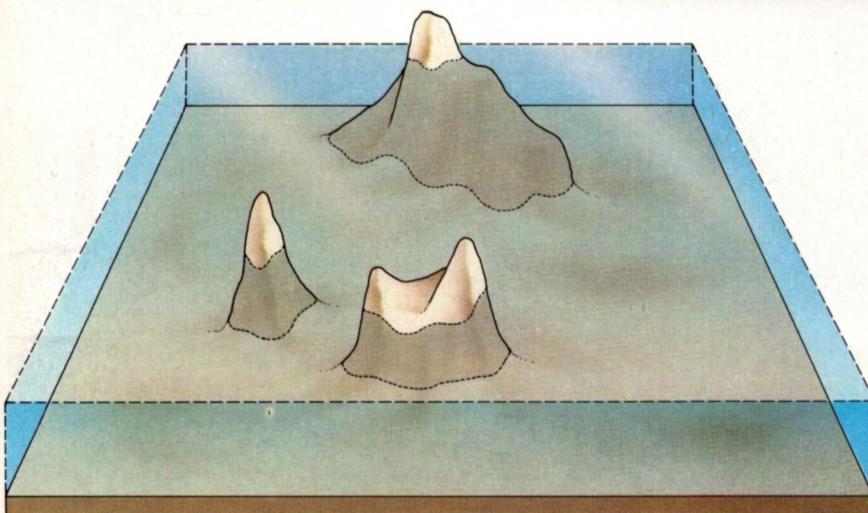
Above: the prolific artist Pablo Picasso who died in 1973. His genius seems to have survived – appearing in the ‘automatic’ paintings of some psychics, notably those of Luiz Gasparetto



Left: before numerous witnesses Luiz Gasparetto demonstrates the remarkable rapidity with which he can produce drawings and paintings in the style of artists no longer living. His facility strongly suggests that during these sessions his normal personality ‘program’ has been supplanted by that of the deceased artist

are channelled – as the performance of a computer program is modified by the capabilities of the machine on which it is run.

This picture of human minds influencing and being influenced by the collective unconscious raises the mind-brain problem with increased force. The relationship between the mind and brain has long been a thorny problem for interactionists (see page 801). The mystery of how the will operates the brain and hence the neurones that control the muscles has been tackled by, among others, Sir John Eccles, the world-famous physiologist. Grossly over-simplifying his ingenious arguments, it may be said that the brain is a structure of an enormous number of neurones, many of which are critically poised between firing and not firing. Eccles suggests that tiny amounts of mental energy,



well-directed by the mind, will operate such 'hair-trigger' neurones by psychokinesis (PK). Each in its turn fires others, initiating in a fraction of a second a chain reaction involving hundreds of thousands of neurones. In this mind-brain influence, which would operate also in the other direction, we see the possibility of a theory incorporating some paranormal phenomena. If the minds of A and B connect at their deepest levels with the timeless collective unconscious (CU), sensory data entering A's brain could surface as imagery in B's brain.

Various researchers have attempted to generalise quantum mechanics to include paranormal phenomena. Martin Ruderfer suggested that neutrinos are responsible. Neutrinos are particles without electric charge and, to the best of our present knowledge, no mass. They react with matter extremely infrequently. In fact they are ghost-like in their behaviour: billions of neutrinos pass unimpeded through the Earth every second. Interstellar space is filled with neutrinos, created in nuclear reactions within the stars and travelling in all directions. This 'neutrino sea' might be capable of initiating psychic phenomena.

Adrian Dobbs, a mathematical physicist,

Top: a computer in combat with a chess master, David Levy (at keyboard). The computer could be given new skills by equipping it with a new program. In a similar way the mysterious abilities and knowledge that psychics can acquire may also be some kind of 'change of program'

Above: illustration of the interconnection of human minds, as conceived by Carl Jung. The conscious minds of individuals seem separated, as islands are separated by the ocean. Below the 'surface' each individual has a personal unconscious mind that is similarly isolated. But at the deepest level each mind merges with the collective unconscious, a shared racial memory that unites individuals as the ocean floor links the world's islands

put forward a two-dimensional model of time and postulated the existence of 'psi-trons', particles that travel faster than light and can never be slowed below the speed of light. (This concept is in accordance with orthodox relativity theory.) In his closely argued theory (no more bizarre than much of quantum mechanics) he tries to account for telepathy and precognition.

The physicist and parapsychologist Helmut Schmidt persuaded volunteers to try to predict single quantum processes: emissions of electrons from a radioactive strontium 90 source. The time of occurrence of such an event is completely unpredictable and yet Schmidt's volunteers obtained scores that would have been expected to happen by chance only once in every thousand million experiments. It is, to underestimate it, difficult to explain Schmidt's experiments without invoking precognition or psychokinesis. If the former is involved, the mind is acquiring information about future events. If the latter, then the mind is causing events on the subatomic level, in a manner recalling Eddington's assertion, quoted at the beginning of this article, that the world is made of 'mind stuff'.

We are still at the beginning of our understanding of such matters. Some new Einstein or Newton may already be waiting in the wings to show how a more generalised quantum-mechanical model will embrace paranormal phenomena. On the other hand, it may be that quantum mechanics will be of value to the study of the paranormal only by the shining example of its creators' courage in postulating totally new and seemingly irrational concepts. On one famous occasion the sign of approval bestowed on a new scientific idea was the reaction: 'It's just mad enough to be right!' Perhaps a scientific theory of the paranormal will have to be very mad to stand a chance of being right.

Can sense be made of our paradoxical Universe? A bold attempt to harmonise its contradictions is described on page 938

Two electrifying experiences

ONE OF THE CURIOSITIES of the history of UFOs is the clustering of UFO activity in which several incidents occur within a small locality only a few days apart. Sometimes the events are similar; sometimes – as in this pair of close encounters in south-east England – they

**In the space of a week
two country lanes were
scenes of terrifying close
encounters. Were they
part of a planned attack?
CHARLES BOWEN reports**

appear to be linked only by place and time. But always there is a strange inconclusiveness about them, something that suggests that, if only we could find the missing link, we could understand what it is they are trying to tell us.

'About as big as a gasometer'

Close encounter of the second kind: Langenhoe, Essex, England, 14 September 1965



Early one Sunday morning – 14 September 1965 – at about one o'clock, an engineer named Paul Green, aged 29, was riding his motorcycle southwards along the B1025 road, which runs between Colchester and West Mersea in Essex. He had been visiting his fiancée, and was on his way home. The motorcycle was going well, purring along at some 40 miles per hour (70 km/h).

He had just passed through the village of Langenhoe, and was up to Pete Tye Common, when he overtook a rider on a motor scooter. A minute or so later he was approaching Langenhoe Hall when he heard a high-pitched humming noise away to his left – the east. As the noise became louder he looked up, expecting to see an approaching aeroplane, but saw only a small point of blue light about 5 miles (8 kilometres) away to the east, approximately over Brightlingsea.

As Paul Green watched the light winking, then growing brighter and flashing, he realised it was moving in his direction. Rapidly

it became larger, and at the same time the humming became louder and louder. When the object was over Langenhoe Marsh he became uneasily aware that his motorcycle engine was coughing and spluttering, and after it had 'missed' several times, the engine stopped dead and the lights went off. At that point the flashing blue light was just over a mile (just under 2 kilometres) away, to the east of the road. Watching intently Paul now saw, within the extreme brightness of the light, an enormous object that resembled the upper half of a large spinning top – 'about as big as a gasometer' – with a dome on the upper part. The fierce blue flashes came from inside this dome. By now the object had stopped moving in his direction and, instead, was descending slowly, and at one stage tilting its underside towards him. The outer rim of this carried round objects spaced equidistantly so that it gave the impression of a 'luminous ball-race'.

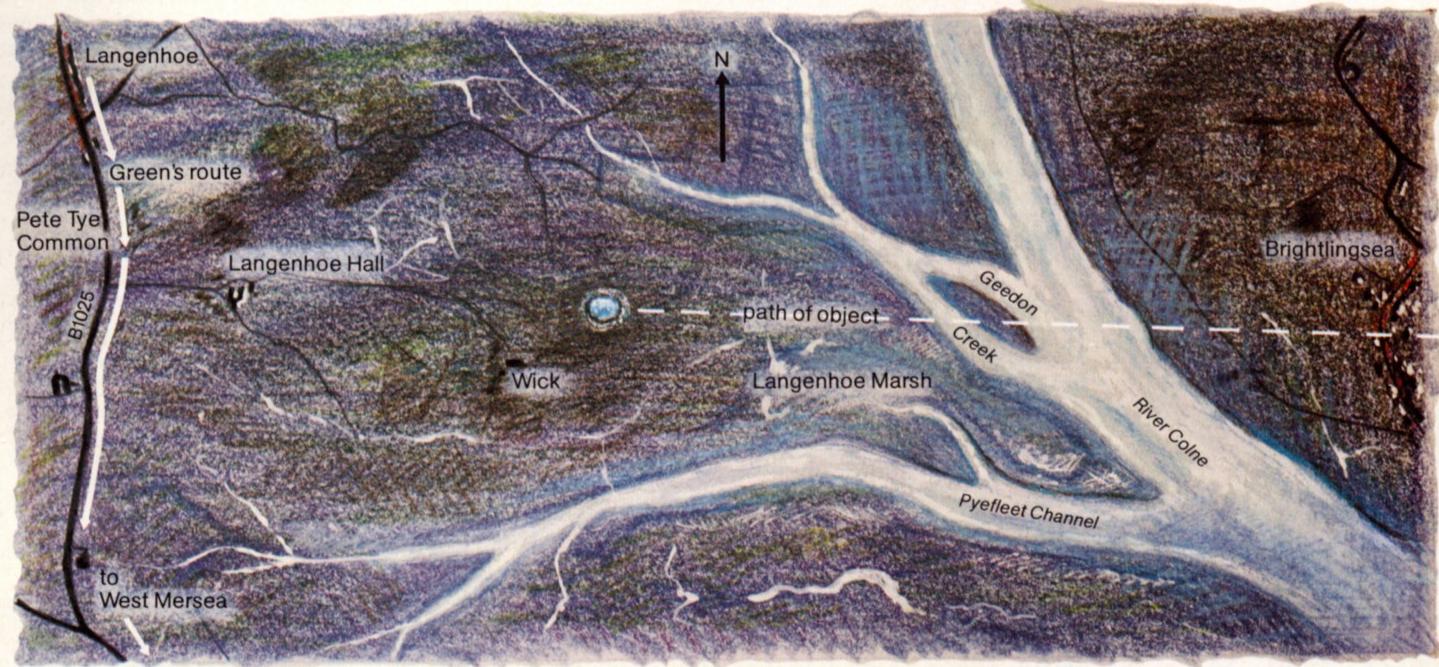
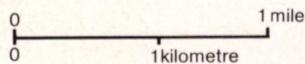
Paul Green dismounted and took a few



involuntary steps towards the object, quickly coming to an unsteady halt. He later said, 'I felt spellbound and unable to move or speak, just as if I had become paralysed. The flashing blue light became so intense that it was painful, and it appeared to fluctuate in rhythm with my heart beat and hit against my chest. I felt myself tingling all over, rather like the electric shock one gets when handling an electrified cattle fence.'

At last the humming died down and the UFO descended towards the farmhouses at Wick. It was about then that the scooter that Paul had overtaken came coughing and spluttering to a halt. The rider, a young lad in a leather jacket, dismounted and stood looking at the flashing light as if transfixed. But Paul had no time to speak to him.

Paul reported: 'My head began to throb,



and felt as though there were a band tightening around it. With a great effort I made myself move, and I grasped the bike and tried to start it.' In the end he managed to push it along, finally achieving a bump start, mounted and drove home as quickly as he could. After a short distance a line of tall hedges hid the 'thing' from him, but he could still see the blue glow in the sky.

It was unfortunate that the witness was so terrified by his encounter and the painful physiological effects that he never thought of speaking to the young man on the scooter; it meant that a chance of obtaining corroborative evidence was missed.

Paul Green arrived home at 2 a.m., and took the unusual course of awakening his invalid mother; he needed to tell someone of his experience. Next day his hair and clothes were so charged with static electricity that they crackled continually.

Two weeks after his frightening experience, Paul Green was interviewed for *Flying Saucer Review* by Dr Bernard Finch, one of its regular investigators. Dr Finch was convinced that Paul's story was true, and added that 'he described symptoms which can only be ascribed to the effects of a very powerful magnetic field on the human body.' He went on to speculate that, if this field were strong enough, it could produce a kind of light 'as yet unknown to our science'.

There is an interesting postscript to the story. A few days after the incident, Paul was discussing his experience with a friend who lived at nearby Shrub End, some 5 miles (8 kilometres) north-west of Langenhoe. He told Paul that, around the time Paul saw the UFO, he was at home when suddenly his dog started to bark. He opened the door to let the dog out – and saw a large blue light passing rapidly by in the sky directly overhead; it was travelling towards the north-west.

'A man in the flames'

Close encounter of the third kind: Felixstowe, Suffolk, England, 20 September 1965

Six days later, and about 20 miles (30 kilometres) from the scene of the Langenhoe close encounter of the second kind, a strange incident was reported. It may well have been a close encounter of the third kind.

Geoffrey Maskey, aged 25, had stopped his car in a Felixstowe lane known as Walton Avenue. With him were two friends, Michael Johnson and Mavis Fordyce. It was 10.30 p.m. when, without saying a word, Michael suddenly opened his door, got out and disappeared into the night. The others had been waiting for him for a few minutes when they heard a high-pitched humming noise.

Mavis was alarmed, and Geoff looked out of the car window to try to spot the source of the noise; he saw an orange-coloured, oval-shaped object some 6 feet (2 metres) in length, and about 100 feet (30 metres) above the lane. The orange glow lit up everything nearby.

The object then disappeared behind trees, with the humming noise still very much in evidence. Geoff called Michael's name and, when there was no response, reversed along the lane and called again. Suddenly Michael came stumbling through a hedge clutching his neck and his eyes; he staggered away from the car. The others thought he was having a game with them until he collapsed in the road. Geoff went over to him and found he was unconscious. They got him into the car



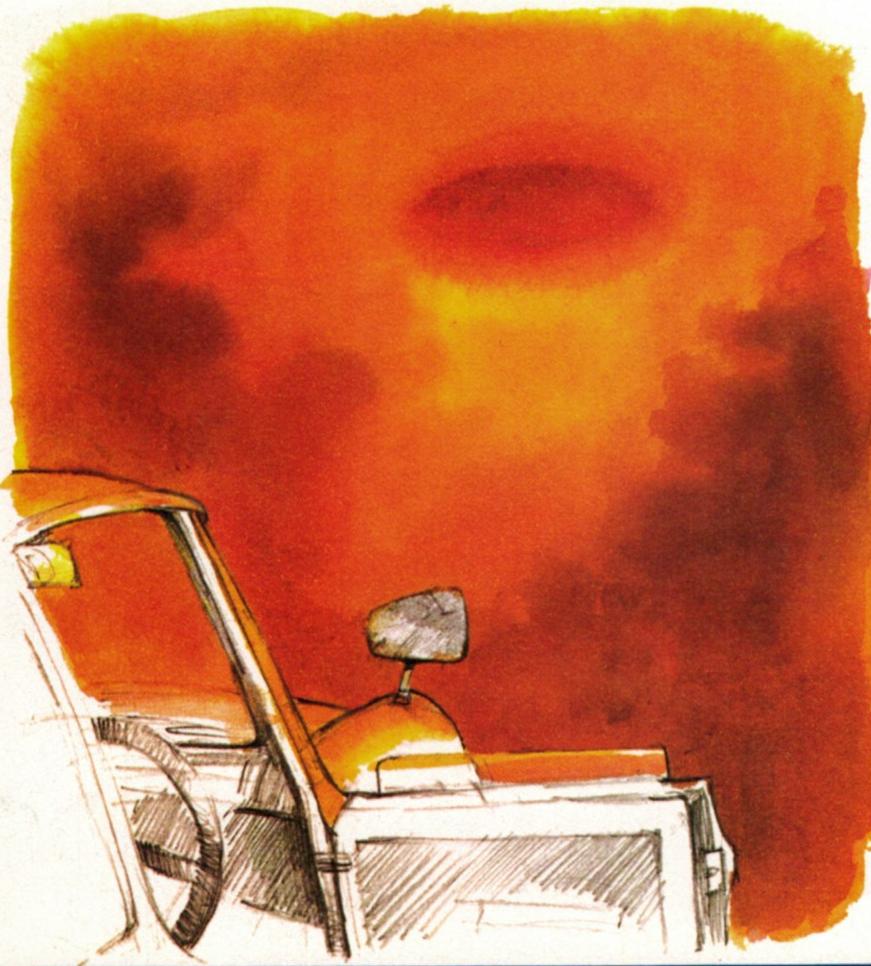
and took him to Felixstowe Hospital.

Michael regained consciousness at the hospital, but did not recognise his companions. The doctor who examined him diagnosed severe shock. There were burn marks on the back of his neck, and a bump below his right ear. As a precaution Michael was transferred to Ipswich Hospital, and Geoff Maskey was not allowed to see him again until he was discharged next afternoon. Michael spoke then about a force that seemed to pull him from the car, and of 'a man in the flames pointing at him.'

The remarkable thing about this incident was that if indeed there had been 'a force' capable of pulling a man from a car (or, more likely, a mental compulsion, or enticement, to leave the car) then it was remarkably selective; neither Mavis nor Geoff felt its influence in any way.

This incident merited a brief news report in the *Ipswich Evening Star* of 21 September 1965. According to that newspaper the Felixstowe Hospital doctors spoke jocularly of 'Martians' and seemed – not surprisingly – to consider that the explanation given by Mr Maskey and Miss Fordyce was a tall story. It was suggested they had mistaken the flame from the local Propane Gas Plant flare-stack for a UFO. This the witnesses denied with vehemence.

Bearing in mind the Langenhoe sighting, it seems likely that there *was* something strange in the Felixstowe lane. But what?



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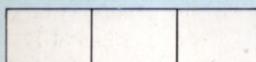
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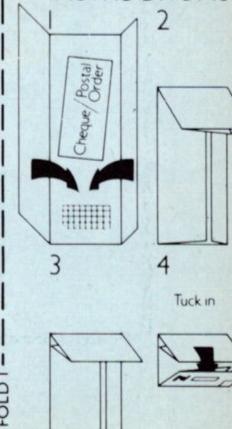
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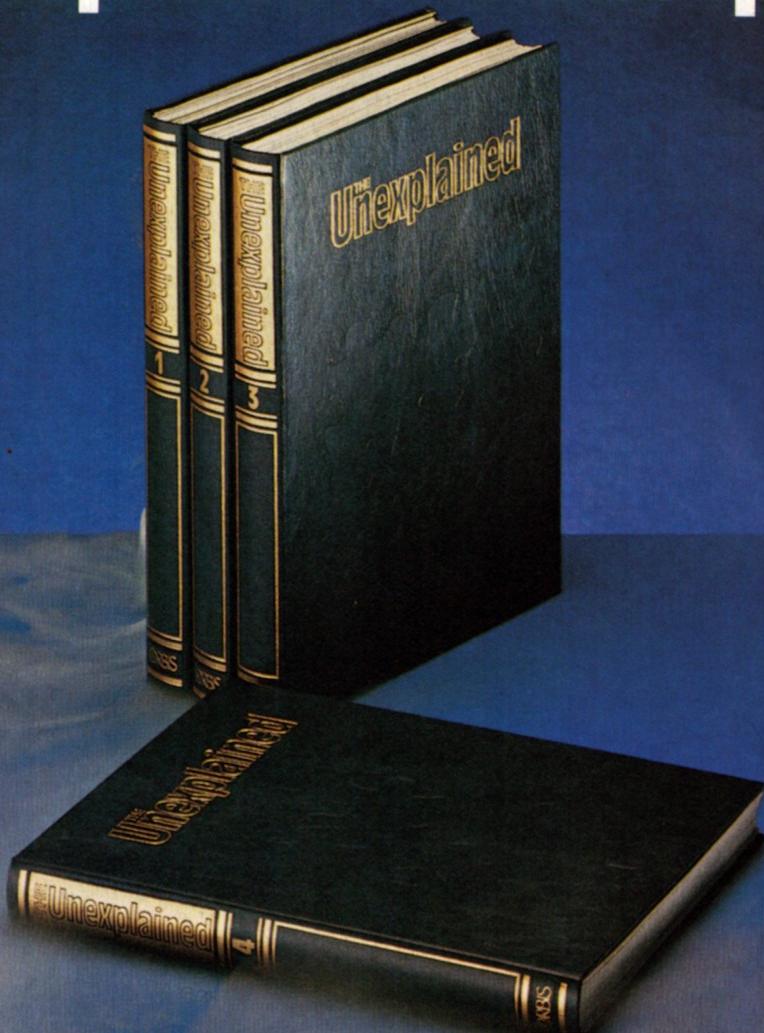
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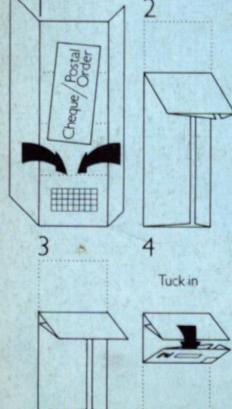


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